intellectual matters, as compared with the high standard of civilisation which still prevailed in the remnants of the Moorish principalities of the South. Accordingly, he deliberately set himself to adapt the masterpieces of Arabic science and literature into Spanish—incidentally creating, thereby, the Spanish language as we know it to-day. And naturally, and inevitably, it was to the Jews that he had recourse for the purpose—the Jews, who alone of his subjects were at home both under Moslem and Christian rule, and piously retained some knowledge of the Arabic language even in northern Spain and beyond. The first task undertaken was the translation of a curious work known as the *Lapidario*—a discourse upon the property of metals and precious stones, the part author of which, incidentally, had himself been a Jew, one Abolays. This version was completed in 1256 by the royal physician, Rabbi Judah ben Moses. Then followed a long series of similar translations—works astronomical, philosophical, and scientific; treatises on the quadrant, the candle-clock, and quick-silver; literary exercises and philosophical disquisitions. Much of this literature was subsequently translated into Latin; all of it formed henceforth part of the general European heritage. There was similar activity, if not quite so systematic, under the auspices of the Holy Roman Emperor, Frederick II. Of the Jewish savants under his patronage the most important was Rabbi Jacob Anatoli, whom he invited

to Naples, where he had not long before established a University. Anatoli was the first to translate the philosophy of Averroes from the original Arabic. His version was in Hebrew: but the Latin texts of the great Cordovan philosopher which were current in the Middle Ages (and as late as the seventeenth century in some important European centres) were based upon this. In his original work, which was of portentous bulk, he